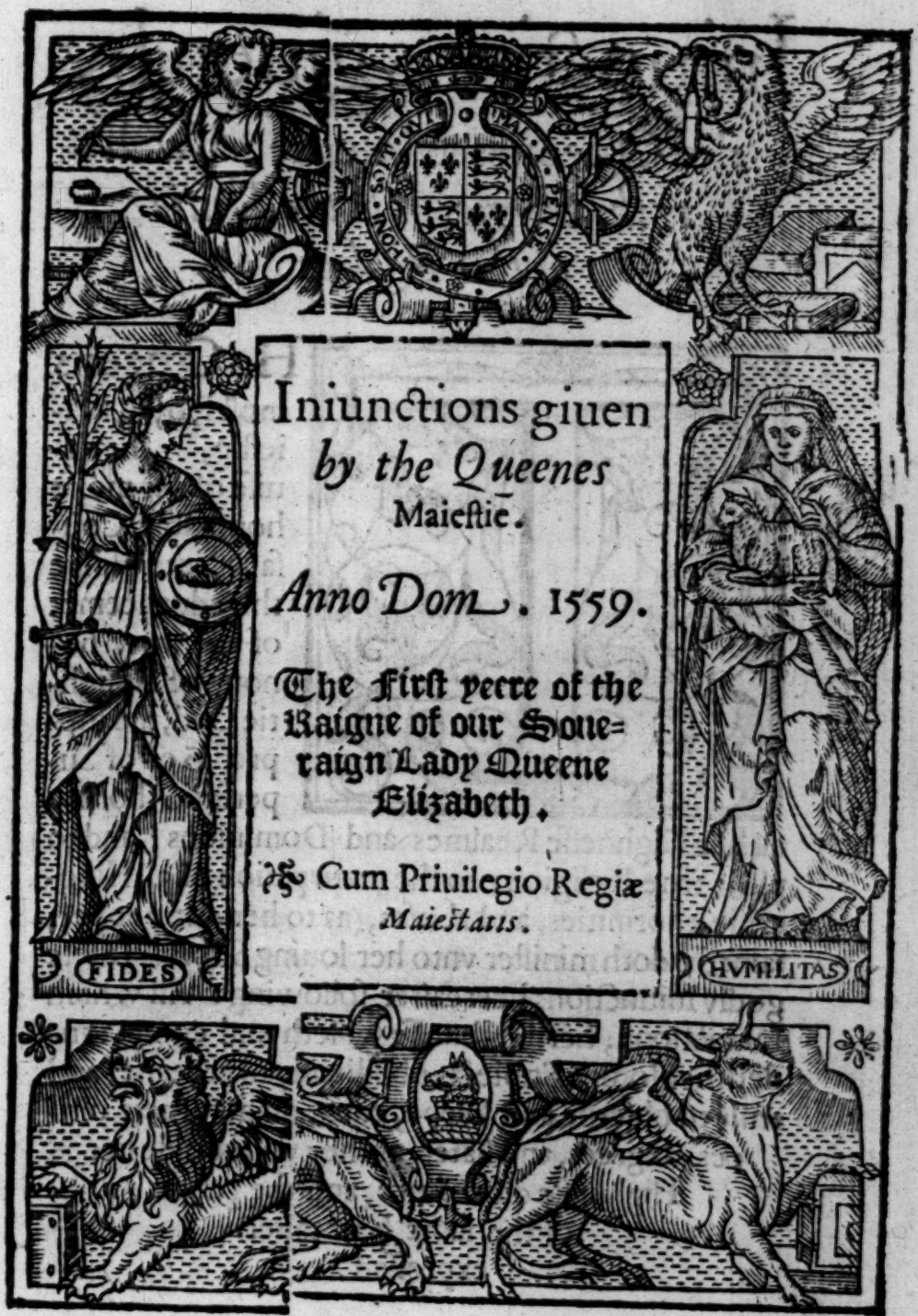

Iniunctions giuen *by the Queenes* Maiestie.

Anno Dom. 1559.

The First yeere of the Raigne of our Soueraign Lady Queene Elizabeth.

Cum Priuilegio Regiæ *Maiestatis.*

Iniunctions giuen by the Queenes Maieſtie, aſwell *to the Clergie, as to the Laitie of this Realme.*

He Queens moſt Royall Maieſtie, by the aduiſe of her moſte honorable Coũſaile, intendinge the aduancemẽt of the trew honour of almightie God, the ſuppreſſiõ of of Superſtitiõ thorow all her Highneſſe Realmes and Dominions, and to plant true Religion, to the extirpation of all Hipocriſie, enormities, and abuſes, (as to her dutie appertaineth) doth miniſter vnto her louing Subiects theſe godly Iniunctions heereafter following. All which Iniunctions, her Highneſſe willeth and commaundeth her louing Subiects obediently to receaue, and truly to obſerue and keepe, euery man in their offices, degrees, and ſtates, as they will auoide her Highneſſe diſpleaſure, and the paines of the ſame heereafter expreſſed.

THE first is, that all Deanes, Archedeacons, Parsons, Vicars, and all other Ecclesiasticall persons, shall faythfullie keepe and obserue, and as farre as in them may lye, shall cause to bee obserued and kept of other, all and singuler Lawes and Statutes made for the restoring of the Crowne, the auncient iurisdiction ouer the state Ecclesiasticall, and abolishing of all forraigne power, repugnaunt to the same. And furthermore all Ecclesiasticall persons hauing cure of Soule, shall to the vttermost of their witte, knowledge, and learninge, purely and sincerely, and without any colour or dissimulation, declare, manyfest, and open foure times euerie yeare at the least, in their Sermons and other Collations, that all vsurped and forraigne power, hauing no establishment nor ground by the lawe of GOD, is for moste iust causes taken awaye and abolished: and that therefore no manner of obedience and subiection within her Highnesse Realmes and Dominions, is due vnto anye suche forraigne power. And that the Queenes power within her Realmes and Dominions, is the highest power vnder GOD, to whom all men within the same Realmes and Dominions by Gods Lawes owe most loyaltye and obedience, afore and aboue

1 Vsurped and forraigne authoritie.

all other powers and Potentates in earth.

2 Images. Besides this, to the intent that all superstition and hipocrisie crept into diuers mens heartes, may vanish away, they shall not set foorth or extoll the dignity of any Images, Reliques, or Miracles, but declaring the abuse of the same they shall teach, that all goodnesse, health, and grace, ought to bee both asked and looked for onely of GOD, as of the verie authour and giuer of the same, and of none other.

3 A Sermon euery Moneth. Item, that they the Parsons aboue rehearsed, shall preach in their Churches, and euerie other Cure they haue, one Sermon euerie moneth of the yeare at the least, wherein they shall purely & sincerely declare the word of GOD, and in the same exhort their hearers to the workes of faith, as mercie and charitie, especially prescribed and commaunded in Scripture, and that the workes deuised by mans fantasies besides Scripture (as wandring of Pilgrimages, setting vp of Candles praying vpon Beades, or such like Superstition) haue not onely no promise of reward in scripture for doing of them, but contrariwise great threatnings and maledictions of GOD, for that they be things tending to Idolatry and Superstition, which of all other offences, God almightie doth most detest and abhorre, for that the same diminish most his honour and glorie.

workes of faith.

workes of mans deuise.

4 Quarter Sermon, or Homilie. Item, that they the Parsons aboue rehearsed, shall preach in their owne persons once in euerie quarter of the yeare at the least one Sermon, being licenced especially thereunto, as is specified here-

heereafter: or else shall read some Homilie prescribed to be vsed by the Queenes authoritie, euerie Sonday at the least, vnlesse some other Preacher sufficiently licenced, as hereafter chaunce to come to the Parish for the same purpose of Preaching.

Item, that euerie holyday through the yeare, when they haue no Sermon, they shall immediatly after the Gospell, openly and playnly recite to their Parishioners in the Pulpit, the Pater noster, the Creede, and the Ten Commaundements in English, to the intent the people may learne the same by heart, exhorting all Parents and Housholders, to teach their Children and Seruants the same, as they are bound by the law of GOD and conscience to doe. 5 The Pater noster, Creed and ten commandements

Also, that they shall prouide within three monethes next after this Visitation, at the charges of the Parish, one Booke of the whole Bible of the largest volume in English: and within one xii. monethes next after the said Visitation, the Paraphrases of Erasmus also in English vppon the Gospell, and the same set vp in some conuenient place within the sayde Church that they haue cure of, whereas the Parishioners maye most commodiously resort vnto the same, and read the same, out of the time of common Seruice. The charges of the Paraphrases shall be by the Parson or Proprietarie & Parishioners borne by equall portions, and they shall discourage no man from the reading of any part of the Byble either in Latine or in English, but shall 6 The Byble and Paraphrases.

rather exhorte euerye person to reade the same with great humilitie and reuerence, as the verie liuely word of GOD, and the especiall foode of mans Soule, whiche all Christian persons are bound to embrace, beleeue, and followe if they looke to bee saued, whereby they may the better knowe theyr duties to GOD, to their Soueraigne Ladie the Queene, and their neighbor, euer gently and charitably exhorting them, and in her Maiesties name straightly charging and commaunding them, that in the reading thereof, no man to reason or contend, but quietly to heare the Reader.

Haunting of Alehouses by Ecclesiastical persons.

7 Also, the said Ecclesiasticall persons shall in no wise at any vnlawfull time, nor for any other cause then for theyr honest necessities haunte or resorte to any Tauerns or Alehouses. And after their meates they shall not giue themselues to drinking or ryot, spending their time ydlely by day or by night, at Dice, Cardes, or Tables playing, or any other vnlawfull game, but at all times as they shall haue leasure, they shall heare or read somewhat of the holy Scripture, or shall occupie themselues with some other honest studie or exercise, and that they alwayes doe the things which appertaine to honestie, and endeuour to profite the common wealth, hauing alwayes in mind that they ought to excell all other in puritie of life, and should bee examples to the people to liue well and christianly.

Preachers not licenced.

8 Also, that they shall admit no man to Preach within any their Cures, but such as shall appeare

vnto

vnto them to bee sufficientlye lycenced thereunto by the Queenes Maiestie, or the Archbishop of Canterburie, or the Archbishop of Yorke, in eyther their Prouinces, or the Bishop of the Diocesse, or by the Queens Maiesties Visitors. And such as shal be so licenced, they shal gladly receiue to declare the word of God at conuenient times, without any resistaunce or contradiction. And that no other bee suffered to preach out of his owne Cure or Parish, then such as shall be licenced as is aboue expressed.

9 Letters of the word.

Also, if they doe or shall know any man within their Parish, or else-where, that is a letter of the word of God to bee read in English, or syncerely preached, or of the execution of these the Queens Maiesties Iniunctions, or a fawter of any vsurped and forraigne power, nowe by the lawes of this Realme iustly reiected and taken away, they shall detect and present the same to the Queenes Maiestie, or to her Counsaile, or to the Ordinarie, or to the Justice of peace next adioyning.

Fawters of the vsurped power.

10 A Register.

Also, that the Parson, Vicar, or Curate, and Parishioners of euerye Parish within this Realme, shall in their Churches and Chappels keepe one Booke of Register, wherein they shall write the day and yeare of euery Wedding, Christening, and Buriall made within the Parish for their time, and so euerye man succeedyng them likewyse: and also therein shall

wrote euery persons name that shalbe so wedded, christned, and buried. And for the safe keeping of the same booke, the Parish shalbe bound to prouide of their common charges, one sure Coffer with two locks and keyes, whereof the one to remaine with the Parson, Vicar, or Curat, and the other with the Wardens of euerie Parish Church or Chapell, wherein the said Booke shall be layd vp. Which Booke they shall euery Sunday take forth, and in the presence of the said Wardens, or one of them, write and record in the same all the Weddings, Christnings, and Burialles made the whole weeke before: And that doone to lay vp the Booke in the said Coffer as afore, and for euerie time that the same shall bee omitted, the partie that shall be in the fault thereof, shall forfeit to the said Church iii. s. iiii. d. to bee imployed the one halfe to the poore mens Bore of that Parish, the other halfe towards the repayring of the Church.

Distribution of the forty part.

11 Furthermore, because the goods of the Church are called the goodes of the poore, and at these dayes nothing is lesse seene then the poore to bee sustained with the same. All Parsons, Vicars, Pentionaries, Prebendaries, and other Beneficed men within this Deanrie, not beeing resident vppon their Benefices, which may dispend yearely twentie Pounds or aboue, either within this Deanrie, or else-where, shall distribute hereafter amonge theyr poore Parishioners,

or

or other Inhabitaunts there, in the preſence of the Churchwardens, or ſome other honeſt man of the pariſh, the fourtieth part of the fruites and reuenues of their ſaid Beneſice, leaſt they be worthylie noted of ingratitude, which reſeruing ſo many partes to themſelues, cannot vouchſafe to impart the fourtieth portion thereof among the poore people of that Pariſh, that is ſo fruitfull and profitable vnto them.

12 Exhibition for ſcholers.

And to the intent that learned men may hereafter ſpring, the more for the execution of the premiſſes, euerie Parſon, Vicar, Clarke, or beneficed man within this Deanrie, hauing yearly to diſpend in Beneſices and other promotions of the Church an hundred poundes, ſhall giue three li. vi. s. viii. d. in exhibition to one ſcholler in any of the Vniuerſities, and for as many L. li. more as he may diſpend, to ſo many ſchollers more ſhall giue like exhibition in the Vniuerſitie of Oxford or Cambridge, or ſome Grãmer Schoole, which after they haue profited in good learninge, may be partners of their Patrones cure and charge, as well in preaching, as otherwiſe in executing of their offices, or may, when time ſhall be, otherwiſe profit the common weale with their counſaile and wiſdome.

13 The fift part for reparation.

Alſo that all Proprietaries, Parſons, Vicars, & Clarkes, hauing Churches, chappels, or Manſions within this Deanrie, ſhall beſtow yearely hereafter vpon the ſame Manſions, or Chauncels of their Churches, beeing in decay, the fifth part of that their beneſices, till they bee fully re-

payed, and shall alwaies keepe and maintaine in good estate.

14 Reading of the Iniunctions. Also, that the said Parsons, Vicars, & Clarks, shall once euerie quarter of the yeare reade these Iniunctions giuen vnto them, openly and deliberately before all their parishioners at one time, or at two seuerall times in one day, to the intent that both they may bee the better admonished of their dutie, and their said Parishioners the more mooued to follow the same for their part.

15 Payment of tithes. Also, forasmuch as by lawes established, euery man is bounde to pay his Tithes: no man shall by colour of duetie omitted by their Curats, detaine their tithes, and so requite one wrong with another, or bee his owne iudge, but shall truely pay the same, as he hath been accustomed to their Parsons, Vicars, and Curats, without any restraint or diminution. And such lacke and default as they can iustly find in their Parsons and Curats, to call for reformation thereof at their Ordinaries, and other Superiours, who vpon complaint and due proofe thereof, shall reforme the same accordingly.

16 The new testament and Paraphrases Also that euerye Parson, Vicar, Curate, and stipendarie Priest, beeing vnder the degree of a maister of Arte, shall prouide & haue of his owne within three monethes after this visitation, the newe Testament both in Latine and in English, with Paraphrases vpon the same: conferring the one with the other. And the Bishoppes and other Ordinaries by themselues or their officers, in their synodes and visitations, shall examine the

the ſaid eccleſiaſticall Perſons, how they haue
profited in the ſtudie of holy ſcripture.

Alſo, that the vice of damnable diſpayre may be clearly taken away, and that firme beleefe and ſtedfaſt hope may bee ſurely conceyued of all theyr Pariſhioners, beeing in any danger, they ſhall learne and haue alwaies in a readineſſe, ſuch comfortable places and ſentences of ſcripture, as doe ſet foorth the mercie, benefites, and godlineſſe of almightie God, towards all penitent and beleeuing perſons, that they may at all times when neceſſitie ſhall requyre, promptly comfort theyr flocke with the liuely word of God, which is the onely ſtay of mans conſcience. 17 Comfortable ſentences for the ſicke.

Alſo, to auoyde all contention and ſtrife which heretofore hath ryſen among the Queenes Maieſties Subiects in ſundry places of her Realmes and Dominions, by reaſon of fond courteſie, and challenging of places in the Procеſſion, and alſo that they maye the more quietlye heare that which is ſayde or ſonge, to their edifying, they ſhall not from henceforth in any Pariſh church, at any time vſe any Procеſſion, about the Church or Churchyard, or at any place, but immediatlye before the tyme of Communion of the Sacrament, the Prieſtes with others of the Quier, ſhall kneele in the middeſt of the Church, and ſinge or ſay playnlye and diſtinctlye, the Letanie which is ſet foorth in Engliſhe, with all the Suffrages followinge, to the intent the people may heare and anſwere, and none other Procеſſion 18 Procеſſion to bee left. The Letanie.

cession or Letanie to be had or vsed, but the sayd Letanie in English, adding nothing thereto, but as it is now appointed. And in Cathedrall or Collegiate Churches, the same shall bee done in such places; and in such sort, as our Commissioners in our visitation shall appoint. And in the time of the Letanie, of the common prayer, of the Sermon, and when the Priest readeth the scripture to the Parishioners, no manner of persons, without a iust & vrgent cause, shall vse any walking in the Church, ne shall departe out of the Church; and all ringing and knolling of bels shall be vtterly forborne for that time, except one bell in conuenient time to be rong or knolled before the Sermon. But yet for the retayning of the perambulation of the Circuites of Parishes, they shall once in the yeare at the time accustomed with the Curate and the substantiall men of the Parish, walke about the Parishes as they were accustomed, and at their returne to the Church, make their common prayers.

Let of hearing of diuine seruice.

19 Perambulation of Parishes.

Prouided, that the Curate in their sayde common perambulations vsed heretofore in the dayes of Rogations, at certaine conuenient places, shall admonishe the people to giue thankes to God, in the beholding of Gods benefites, for the encrease and abundance of his fruites vppon the face of the earth, with the saying of the ciii. Psalme: Benedic anima mea. &c. or such like. At which time also the same Minister shall inculke these or such sentences, Cursed be hee which tran-

slateth

slateth the boundes and dolles of his Neighbour. Or such other order of prayers as shall be hereafter appointed.

Item, all the Queenes faithfull and louinge Subiectes, shall from hencefoorth celebrate and keepe their holy day according to Gods holy will and pleasure, that is, in hearing the word of God read and taught, in priuate and publike prayers, in knowledging their offences vnto God, and amendment of the same, in reconciling themselues charitably to their neighbours where displeasure hath been, in oftentimes receiuing the communion of the verie bodie and blond of Christ, in visiting of the poore and sicke, vsing all sobernesse and Godly conuersation, yet notwithstanding, all Parsons, Vwars, and Curats, shal teach and declare vnto their Parishioners, that they may with a safe and quiet conscience, after their common prayer in the time of Harnest, labour vppon the holy and festiuall dayes, and saue that thing which God hath sent: and if for any scrupulosity or grudge of conscience, men shoulde superstitionsly abstaine from working vppon those dayes, that then they shoulde greeuonslye offend and displease God. 20 Spending of the holy day.

Also, for as much as variaunce and contention is a thing that most displeaseth GOD, and is most contrarie to the blessed Communion of the body and blood of our sauiour Christ, Curats shall in no wise admitte to the receiuing thereof, any of their cure and flocke, which bee openlie 21 Open contenders to be reconciled openly.

knowne to liue in sinne notorious without repentance, or who hath maliciously and openly contended with his neighbour, vnlesse the same doe first charitably & openly reconcile himselfe agayn, remitting all rancour and malice, whatsoeuer controuersie hath beene betweene them. And neuertheless, the iust titles and rightes they may charitably prosecute before such as haue authoritie to heare the same.

22 Contemners of lawdable ceremonies.

Also, that they shall instruct and teach in their cures, that no man ought obstinately and maliciously to breake and violate the laudable ceremonies of the Church, commaunded by publique authoritie to be obserued.

23 The abolishment of all thinges superstitious.

Also, that they shall take away, vtterly extinct and destroy al Shrines, couering of Shrines, all Tables, Candlesticks, Trindals, and Rolles of wax, Pictures, Paintinges, and all other monuments of fayned miracles, Pilgrimages, Idolatrye and Superstition, so that there remaine no memory of the same in walles, glasse windowes, or else where within their churches and houses, preseruing neuertheless, or repayring both the walles and glasse windowes, and they shall exhort all theyr Parishioners to doe the like within their seuerall houses.

24 The pulpit.

And that the Churchwardens at the common charge of the Parishioners, in euery Church shall prouide a comely and honest Pulpit, to be set in a conuenient place within the same, and to be there seemly kept for the preaching of Gods word.

Also,

Alſo, they ſhall prouide and haue within three monethes after this viſitation, a ſtronge Cheſte with a hole in the vpper part thereof, to bee prouided at the coſt and charge of the Pariſh, hauing three keyes, whereof one ſhall remaine in the cuſtodie of the Parſon, Vicar, or Curate, and the other two in the cuſtodie of the churchwardens, or any other two honeſt men, to be appointed by the pariſh from yeare to yeare. Which cheſt you ſhall ſet & faſten in a moſt conuenient place, to the intent the Pariſhioners ſhoulde put into it their oblations and almes, for their poore neighbours. And the Parſon, Vicar, and Curate, ſhall diligently from time to time, and eſpecially when men make their Teſtaments, call vppon, exhort and moue their neighbours to conferre, and giue as they may well ſpare, to the ſayde Cheſt: declaring vnto them, whereas heretofore they haue beene diligent to beſtowe much ſubſtance otherwiſe then God commaunded, vppon Pardons, Pilgrimages, Trentals, decking of Images, offering of Candels, giuing to Friers, and vppon other like blinde deuotions: they ought at this time, to bee much more readie to helpe the poore and needie, knowing that to releeue the poore is a true worſhipping of GOD, required earneſtlye vppon paine of euerlaſtinge damnation, and that alſo whatſoeuer is giuen for theyr comfort, is giuen to Chriſt himſelfe, and ſo is accepted of him, that hee will mercyfully rewarde the ſame with euerlaſtinge lyfe. The which almes and deuotion of the people, 25

The cheſt of the poore.

the keepers of the keyes shall at all time & conue-
The distri-bution of the alms. nient take out of the chest, & distribute the same in the presence of the whole Parish, or sixe of them, to bee truly and faithfully deliuered to their most needy neighbours. And if they be prouided for, then to the reparation of high wayes next adioyning, or to the poore people of such parishes neere, as shalbe thought best to the said keepers of the keyes. And also the money which riseth of Fraternities, Guildes, & other stocks of the Church, (except by the Queenes Maiesties authority it be otherwise appointed) shalbe put in the said chest, and conuerted to the saide vse. And also the rents of landes, the profit of cattell, and money giuen or bequeathed to Obits, and Diriges, and to the finding of Torches, Lightes, Tapers, and Lampes, shalbe conuerted to the sayd vse, sauing that it shall be lawfull for them to bestow part of the said profites vppon the reparation of the said Church, if great neede require, and whereas the Parish is verie poore, and not able otherwise to repayre the same.

26 Also to auoyde the detestable sinne of Simo-
Simonie. nie, bycause buying and selling of Benefices is execrable before God, therefore al such persons as buy any Benefices, or come to them by fraude or deceyte, shall be depriued of such Benefices, and bee made vnable at any time after to receiue any other spirituall promotion, and such as doe sell them, or by any colour doe bestowe them, for their owne gayne and profit, shall loose their

right

right and title of Patronage and presentment for that time, and the gift thereof for that vacation, shall appertaine to the Queenes Maiestie.

Also, because through lacke of Preachers in many places of the Queenes Realmes and Dominions, the people continue in ignorance and blindnesse, all Parsons, Vicars, and Curats, shall read in their Churches euerie Sunday one of the Homilies which are and shall be set foorth for the same purpose by the Queenes authoritie, in such sort as they shall be appointed to doe in the preface of the same. 27 Homilyes to be read.

Also, whereas many vndiscreet persons doe at this day vncharitably contemne & abuse Priests, and Ministers of the Church, because some of them (hauing small learning) haue of long time fauoured fond fantasies, rather then Gods truth, yet forasmuch as their office and function is appointed of God, the Queenes Maiestie willeth and chargeth all her louing Subiects, that from henceforth they shall vse them charitably, and reuerentlye for their office and ministration sake, and especially such as labour in the setting foorth of Gods holy word. 28 Contempt of Ministers.

Item, although there be no prohibition by the worde of God, nor any example of the primatiue Church, but that the Priestes and Ministers of the Church, may lawfully for the auoyding of fornication, haue an honest and sober wife, and that for the same purpose, the same was by Acte of Parliament in the time of our deare Brother King Edward the first made lawfull: Where- 29

vppon a great number of the Cleargye of this Realme, were then married, and so yet continue. Yet bycause there hath growne offence, and some slaunder to the Church, by lacke of discreete and sober behauiour in many Ministers of the church, both in choosinge of their Wiues, and in vndiscreete liuing with them, the remedie whereof is necessarie to bee sought: It is thought therefore verie necessarie, that no maner of Priest, or Deacon shall hereafter take to his wife, any maner of woman, without the aduise and allowance first had vppon good examination by the Bishoppe of the same Diocesse, and two Justices of the peace of the same Shyre dwelling next to the place where the same woman hath made her most abode before her mariage, nor without the good will of the Parents of the sayd woman, if shee haue any liuing, or twoo of the next of her kinsfolkes, or for lacke of knowledge of such, of her Maister or Mistresse where she serueth. And before hee shall be contracted in any place, hee shall make a good and certaine proofe thereof to the Minister, or to the congregation, assembled for that purpose, which shall be vppon some holyday where diuers may bee present. And if any shall do otherwise, that then they shall not bee permitted to minister either the woorde of the Sacraments of the Church, nor shall bee capable of any Ecclesiasticall Benefice. And for the manner of mariages of any Bishops, the same shall bee allowed and approoued by the Metropolitane of the Prouince, & also by such Commissioners as

the

the Queenes Maieſtie ſhall thereunto appoint. And if any Maiſter or Deane, or any head of any Colledge ſhall purpoſe to marrie, the ſame ſhall not be allowed, but by ſuch to whome the Viſitation of the ſame doth properly belong, who ſhall in any wiſe prouide that the ſame tend not to the hinderance of their houſe.

Item, her Maieſtie being deſirous to haue the Prelacie and Cleargie of this Realme to bee had aſwell in outward reuerence, as otherwiſe regarded for the worthineſſe of their miniſteries, and thinking it neceſſarie to haue them knowne to the people in all places and aſſemblies, both in the Church and without, and thereby to receiue the honour and eſtimation due to the ſpeciall meſſengers and Miniſters of almighty GOD: willeth and commaundeth, that all Archbiſhops, and Biſhops, and all other that be called or admitted to Preaching or Miniſteric of the Sacraments, or that bee admitted into any vocation Eccleſiaſticall, or into any ſocietie of learning in either of the Vniuerſities, or elſe where, ſhall vſe and weare ſuch ſeemlye habites, garments, and ſuch ſquare Cappes as were moſt commonly and orderly receiued in the latter yeare of the raigne of king Edward the ſixt, not thereby meaning to attribute any holineſſe or ſpeciall worthineſſe to the ſaid garments, but as Saint Paule writeth, Omnia decenter & ſecundum ordinem fiant. 1. Cor. 14. Cap. 30 Of apparell of Miniſters

31 Heresies. Item, that no man shall wilfully and obstinately defend or maintayn any Heresies, errours, or false doctrine, contrarie to the faith of Christ and his holy spirit.

32 Charmers. Item, that no persons shall vse charmes, sorceries, enchauntments, witchcraft, soothsaying, or any such like diuelish deuice, nor shall resort at any time to the same for counsaile or helpe.

33 Absent from common prayer. Item, that no person shall, neglecting theyr owne Parish Church, resort to any other Church in time of common prayer or preaching, except it be by the occasion of some extraordinarie Sermon in some Parish of the same towne.

34 Inholders & Alehouses. Item, that no Inhoulders, or Alehouse-keepers shall vse to sell no meate nor drinke in the time of common prayer, preaching, reading of the Homilies or Scriptures.

35 Images in houses. Item, that no persons keepe in their houses any abused Images, tables, pictures, paintings, and other monumentes of fayned miracles, Pilgrimages, Idolatrie, and Superstition.

36 Disturbers of Sermons or Seruice. Item, that no man shall willingly let or disturbe the preacher in time of his Sermon, or let or discourage any Curate or Minister, to singe or say the diuine Seruice now set foorth, nor mocke or iest at the Ministers of such Seruice.

37 Rash talkers of scripture. Item, that no man shall talke or reason of the holy scriptures rashly, or contentiously, nor maintaine any false doctrine, or errour, but shall commune of the same when occasion is giuen, reuerently, humbly, and in the feare of God, for his comfort and better vnderstanding.

Item,

Item, that no man, woman, or child, shall be otherwise occupied in the time of the Seruice, then in quiet attendance to heare, marke, and vnderstande that is reade, Preached, and Ministred. 38 Attendant to the seruice.

Item, that euery Schoolemaister, and Teacher, shall teach the Grammer set foorth by King Henrie the eight of noble memorie, and continued in the time of King Edward the sixth, and none other. 39 The Grammer of king Henry the Eight.

Item, that no man shall take vpon him to teach, but such as shall bee allowed by the Ordinarie, and founde meete as well for his learning and dexteritie in teaching, as for sober and honest conuersation, and also for right vnderstanding of Gods true Religion. 40 Allowance of Schoolemaisters.

Item, that all teachers of children, shall stirre and mooue them to the loue and due reuerence of Gods true Religion, now truly set foorth by publique authoritie. 41 Dutie of Schoolemaisters.

Item, that they shall accustome theyr schollers reuerently to learne such sentences of scriptures, as shall bee moste expedyent to induce them to all godlinesse. 42 Sentences of Scripture for schollers.

Item, forasmuch as in these latter daies, many haue been made Priestes, being children, and otherwise vtterly vnlearned, so that they coulde reade to say Mattens and Masse: the Ordinaries shall not admit any such to any Cure or spirituall Function. 43 Unlearned Priests.

Item, euerie Parson, Vicar, and Curate, shall vpon euerie holyday, and euerie second Sunday 44 The Catechisme.

in the yeere, heare and instruct all the youth of the Parish for halfe an houre at the least before Euening prayer, in the ten commaundements, the Articles of the beleefe, and in the Lords prayer, and diligently examine them, and teach the Catechisme set forth in the booke of publike prayer.

45 The booke of the afflictions for Religion.

Item, that the Ordinarie doe exhibite vnto our Visitours their bookes or a true copie of the same, containing the causes why any person was imprisoned, famished, or put to death for Religion.

46 Ouerseers for seruice on the holy daies.

Item, that in euerie Parish. three or foure discreete men which tender Gods glorie, and his true Religion, shall be appointed by the Ordinaries, diligently to see that all the Parishioners duely resort to their Church vpon all Sundaies and holydayes, and there to continue the whole time of the godly seruice, and all such as shall bee found slack or negligent in resorting to the church, hauing no great nor vrgent cause of absence, they shall straightly call vpon them, and after due admonition if they amend not, they shall denounce them to the Ordinarie.

47 Inuentories of Church goods.

Item, that the Churchwardens of euerie Parish, shall deliuer vnto our Visitours the Inuentories of Vestments, Copes, and other Ornaments, Plate, Bookes, and specially of Grayles, Couchers, Legendes, Processionals, Himnals, Manuells, Protuesses, and such like appertayning to their Church.

Item,

Item, that weekly vpon Wednesdayes and Fridayes, not beeing Holydayes, the Curate at the accustomed howers of seruice, shall resort to Church, and cause warning to bee giuen to the people by knolling of a Bell, and say the Letany and prayers. 48 Seruice on wednesdaies & Fridaies.

Item, because in diuers Collegiate, and also some Parish churches heretofore, there hath been liuinges appointed for the maintenaunce of Men and Children, to vse singing in the Church, by meanes whereof the lawdable seruice of Musicke hath beene had in estimation, and preserued in knowledge: the Queenes Maiestie neither meaning in any wise the decay of any thing that might conueniently tend to the vse and continuance of the said Science, neither to haue the same in any part so abused in the Church, that thereby the common prayer should bee the worse vnderstanded of the hearers, willeth and commandeth, that first no alterations bee made of such assignements of liuing, as heretofore hath been appointed to the vse of singing or Musick in the Church, but that the same so remaine. And that there be a modest and distinct song so vsed in all partes of the common prayers in the Church, that the same may bee as playnly vnderstanded, as if it were reade without singing, and yet neuertheless for the comforting of such that delight in Musicke, it may bee permitted that in the beginning, or in the ende of Common Prayers, eyther at Morning or Euening, there may bee song an Hymne, 49 Continuaunce of singing in the church.

or such like Song, to the praise of almightie God in the best sort of melodie and Musicke that may bee conueniently deuised, hauing respect that the sentence of the Himne may be vnderstanded and perceiued.

Against slanderous and infamous wordes.

50 Item, because in all alterations, and specially in Rites and Ceremonies, there happeneth discordes among the people, and thereupon slaunderous words and raylings, whereby charitie the knot of all Christian societie is losed: the Queens Maiestie being most desirous of all other earthly thinges, that her people shoulde liue in charitie both towards GOD and man, and therein abound in good workes, willeth, and straightlye commaundeth all maner her subiects, to forbeare all vaine and contentious disputations in matters of Religion, and not to vse in despight or rebuke of any person, these conuitious words, Papist or papisticall heretike, schismatike, or sacramentary, or any such like words of reproach. But if any manner of person shall deserue the accusation of any such, that first he be charitably admonished thereof, and if that shall not amende him, then to denounce the offender to the Ordinarie, or to some higher power, hauing authoritie to correct the same.

Against Heretical and seditious bookes.

51 Item, bycause there is a great abuse in the Printers of Bookes, which for couetousnesse cheefly, regard not what they print, so they may haue gaine, whereby ariseth great disorder by publication of vnfruitfull, vaine, and infamous bookes,

bookes and papers, the Queenes maiestie straitly chargeth and commaundeth, that no manner of person shal prynt any maner of booke or paper, of what sort, nature, or in what language soeuer it bee, except the same bee first lycenced by her Maiestie, by expresse woordes in writing, or by six of her priuie counsel: or be perused and licenced by the Archbishops of Canterburie and Yorke, the Bishop of London, the Chauncellors of both Vniuersities, the Bishop beeing Ordinarie, and the Archdeacon also of the place where any such shalbe prynted, or by two of them, wherof the Ordinary of the place to be alwaies one. And that the names of such as shall allow the same, to bee added in the end of euerie such woorke, for a testimonie of the allowaunce thereof. And bycause many Pamphlets, Playes, and Ballads, be oftentimes Prynted, wherein regarde woulde bee had, that nothing therein should be either heretical, seditious, or vnseemly for Christian eares: Her Maiestie lykewise commaundeth, that no maner of person shall enterprise to Prynt any such except the same bee to him licenced by such her Maesties Commissioners, or three of thē, as be appointed in the Citie of London, to heare and determine diuers causes Ecclesiasticall, tending to the execution of certaine statutes, made the last Parliament, for vniformitie of order in Religion. And if any shall sell or vtter any maner of bookes or papers, beeing not licenced as is aboue saide: that the same partie shall be punished by order of the said Commissioners, as to the qualitie of the

fault shall bee thought meete. And touching all other bookes of matters of Religion, or Policie, or Gouernaunce, that hath beene printed either on this side the Seas, or on the other side, because the diuersitie of them is great, and that there needeth good consideration to be had of the particularities thereof, her Maiestie referreth the prohibition or permission thereof, to the order which her said Commissioners within the Citie of London shall take & notifie. According to the which, her Maiestie straightly commandeth all manner her Subiects, and especially the Wardens and Companie of Stationers to be obedient.

Prouided that these orders do not extend to any prophane authours and woorkes in any language that hath been heretofore commonly receyued or alowed in any the Vniuersities or schools, but the same may be printed and vsed as by good order they were accustomed.

52 Reuerence of prayers.

Item, although almightie God is at all times to be honoured with all manner of reuerence that may bee deuised: Yet of all other times, in time of common prayer, the same is most to bee regarded. Therefore it is to bee necessarilie receiued, that in time of the Letanie, and all of her Collects, and common Supplications to almightie God, all maner of people shall deuoutly and humbly kneele vpon their knees, and giue eare thereunto. And that whensoeuer the name of Iesus shall bee in any Lesson, Sermon, or otherwise in the Church pronounced, that due reuerence bee made

Honour to the name of Iesus.

made of all persons young and olde, with lowenesse of courtesie, and vncouering of heads of the menkind, as thereunto doth necessarily belonge, and heretofore hath been accustomed.

Item, that all Ministers and Readers of publique Prayers, Chapters, and Homilies, shall be charged to read leasurely, plainly and distinctly, and also such as are but meane readers, shall peruse ouer before once or twice the Chapters and Homilies, to the intent they may read to the better vnderstanding of the people, and the more encouragement of godlinesse. 53 Curates to read distinctly.

An admonition to simple men, deceiued by malicious.

THe Queenes Maiestie being informed, that in certayne places of the Realme, sundry of her native Subiects being called to ecclesiastical ministerie in the Church, be by sinister perswasion, and peruerse construction, induced to finde some scruple in the fourme of an oath, which by an act of the last Parliament is prescribed to be required of diuers persons, for the recognition of their allegiance to her Maiestie, which certainely neuer was euer meant, ne by anye equity of words or good sence can bee thereof gathered: Would that all her louing subiects should vnderstande, that nothing was, is, or shall bee

meant or intended by the same oath to haue any other duetie, allegiance, or bond requyred by the same oathe, then was acknowledged to bee due to the moste noble Kinges of famous memorie, King Henrie the Eight, her Maiesties father, or King Edward the sixt, her Maiesties brother.

And further her Maiesty forbiddeth all maner her Subiects, to giue eare or credit to such peruerse & malicious persons, which most sinisterly and maliciously labour to notifie to her louinge Subiects, how by woordes of the sayde oathe it may bee collected, that the Kinges or Queenes of this Realme, possessors of the Crowne, maye challenge authoritie and power of ministerie of diuine seruice in the Churche, wherein her saide Subiects bee much abused by such euill disposed persons. For certainelye her Maiestie neyther doth, ne euer will challenge anie other authoritie, then that was challenged and lately vsed by the sayde noble Kings of famous memorie, Kinge Henrie the eight, and King Edward the sixth, which is and was of auncient time due to the imperiall crowne of this Realme, that is, vnder God to haue the soueraigntie and rule ouer all manner persons borne within these her Realmes, Dominions and Countreys, of what estate, either Ecclesiasticall or Temporall soeuer they be, so as no other forraigne power shall or ought to haue any superioritie ouer them. And if any person that hath conceiued any other sence of the fourme of the sayde oathe, shall accept the same oathe with this interpretation, sence or meaning, her Maiestie

ieſtie is well pleaſed to accept euerie ſuch in that behalfe, as her good and obedient Subiects, and ſhall acquite them of all maner penalties conteyned in the ſaid Act, againſt ſuch as ſhall peremptorily or obſtinately take the ſame oath.

For Tables in the Church.

WHEREAS her Maieſty vnderſtãdeth, that in many and ſũdrie parts of the Realme, the aultars of ỳ Churches bee remooued, & Tables placed for ỳ adminiſtratyon of the holy Sacrament, accoꝛding to the fourme of ỳ Law therefoꝛe pꝛouided: And in ſome other places, the aultars be not yet remoued, vpon opinion conceiued of ſome other oꝛder therein to be taken by her Maieſties Viſitours. In the other whereof, ſauing for an vniformitie, there ſeemeth no matter of great moment, ſo that the Sacrament be duly & reuerently miniſtred. Yet for obſeruation of one vniformitie throughout the whole Realme, and for the better imitation of the law in that behalfe, it is oꝛdered, that no Aultar be taken downe, but by ouerſight of the

2. Curate of the Church & the Churchwardens, or one of thē at the leaſt, wherin no riotous or diſordred maner to be vſed. And that the holy Table in euery Church be decentlye made, & ſet in the place where the Aultar ſtood, & there commonly couered as thereto belongeth, and as ſhall be appointed by the Viſitours, and ſo to ſtand, ſauing when the Communion of the Sacrament is to be diſtributed: at which time the ſame ſhalbe ſo placed in good ſort within the Chauncell, as whereby ỳ Miniſter may be more conueniently heard of the Communicants, in his prayer and Miniſtration, and the Communicants alſo more conueniently, and in more number Communicate with the ſaide Miniſter. And after the Communion done, from time to time the ſame holy Table to bee placed where it ſtoode before.

The Sacramentall bread. Item, where alſo it was in the time of kinge Edward the ſixth, vſed to haue the ſacramentall bread of common fine bread, it is ordered for the more reuerence to bee giuen to theſe holy Miſteries, being the ſacraments of the body and blood of our ſauiour Jeſus Chriſt, that the ſame ſacramentall bread be made and fourmed playn, without any figure thereupon, of the ſame fineneſſe and faſhion round, though ſomewhat bigger in compaſſe and thickneſſe, as the vſuall bread and wafer, heretofore named ſinging Cakes; which ſerued for the vſe of the priuate Maſſe.

The fourme of bidding the prayers to be vſed generally in this vniforme ſort.

E ſhall pray for chriſts holy catholike church, that is, for the whole congregation of Chriſtiã people, diſperſed through out the whole world, & ſpecialy for ỹ church of Englande & Ireland. And herein I require you moſt ſpecially to pray for the Queens moſt excellent Maieſtie, our ſoueraigne Ladie Elizabeth, Queen of England, Fraunce, & Ireland, defender of the faith, & ſupreame gouernour of this Realme, alwel in cauſes eccleſiaſtical as temporall. You ſhall alſo pray for the Miniſters of Gods holy word & Sacraments, alwell Archbiſhops & Biſhops, as other paſtours & Curates. You ſhall alſo pray for the Queenes moſt honorable Councell, & for all the Nobility of this Realme, that all & euery of theſe in their calling, may ſerue truly & painefully to the glorie of God, & edifying of his people, remembring the account that they muſt make. Alſo, yee ſhall pray for the whole commons of this Realme, that they may liue in true faith and feare of God, in humble obedience and Brotherlie charitie one to another. Finally, let vs praiſe God for all thoſe which are departed out of this life in the fayth of Chriſt,

and pray vnto God, that we may haue grace for to direct our liues after their good example, that after this life, wee with them may be made partakers of the glorious resurrectiō in the life euerlasting.

And this done, shew the holy dayes,
and fasting dayes.

ALL and singuler which Iniunctions, the Queens Maiesty ministreth vnto her Clergie, and to all other her louing Subiects, straightly charging and commaunding them to obserue and keepe the same vpon paine of depriuation, sequestration of fruits and benefices, suspencion, excommunication, and such other coherction, as to Ordinaries, or other hauing Ecclesiasticall Iurisdiction, whome her Maiestie hath appointed or shall appoint for the due execution of the same, shalbe seen conuenient, charging & commaunding them to see these Iniunctions obserued & kept of all persons being vnder their iurisdiction, as they will answere to her Maiestie for the contrarie. And her highnesse pleasure is, that euerie Iustice of Peace being required, shall assist the Ordinaries and euery of them, for the due execution of the said Iniunctions.

FINIS.

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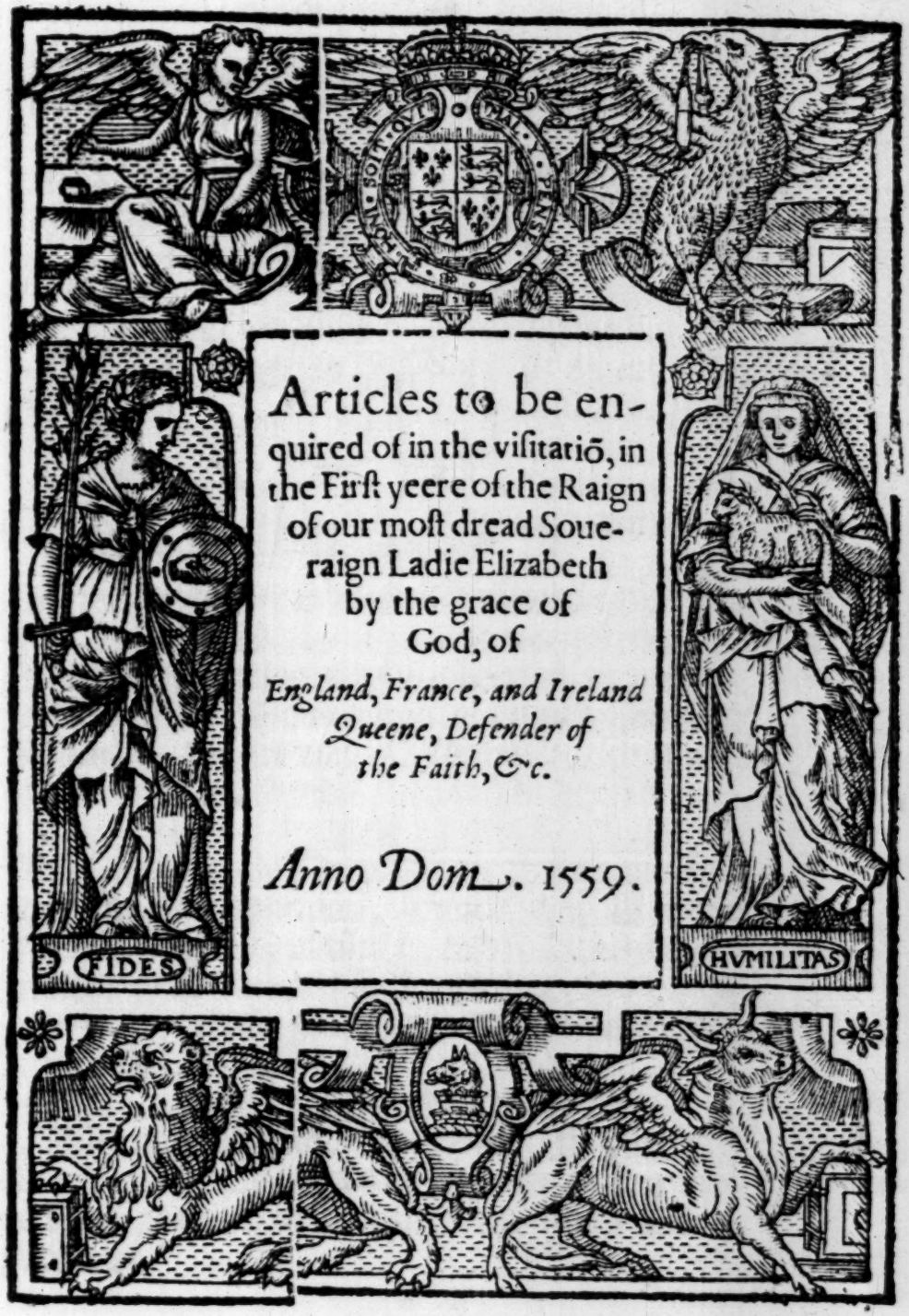

Articles to be enquired of in the visitatiō, in the First yeere of the Raign of our most dread Soueraign Ladie Elizabeth by the grace of God, of

England, France, and Ireland Queene, Defender of the Faith, &c.

Anno Dom. 1559.